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JUVENILE INSTRUCTOR,

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PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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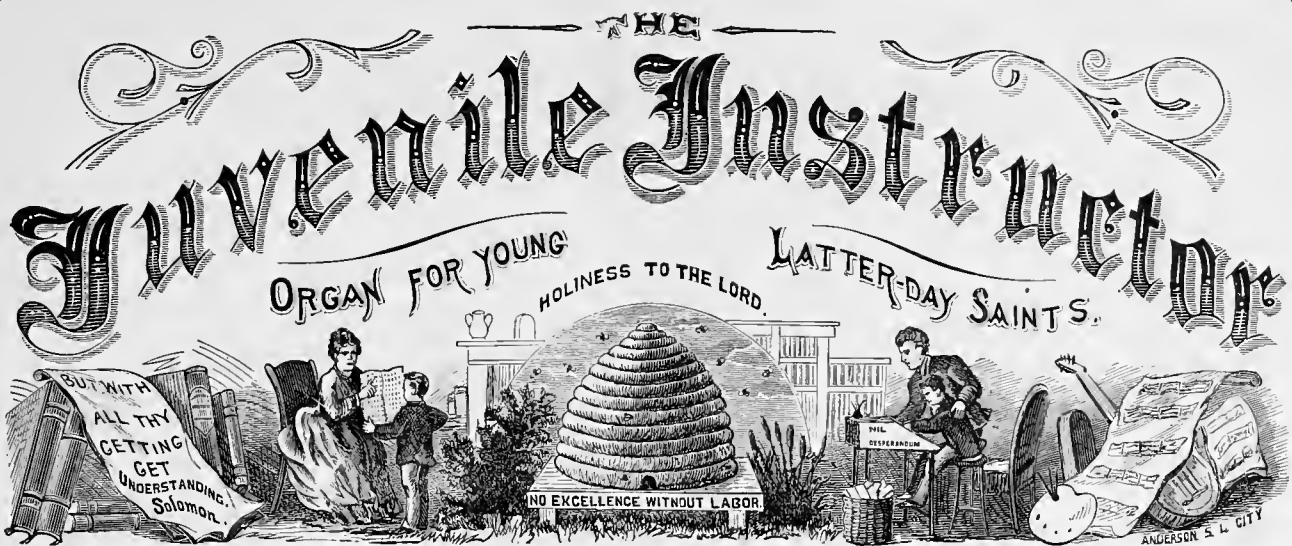
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VOL. XXIII.

SALT LAKE CITY, MAY 1, 1888.

NO. 9.

GERMANY AND HER RULERS.

PRINCE Carl Otto Bismarck-Schoenhausen, the remarkable man whose picture is presented on this page, is just now, without doubt, more talked about than any other man in the world. For forty years he has occupied in European affairs a position of continuous prominence; and during all that troubled time, notwithstanding wars, complications and intrigues, his power has never waned, his good fortune never deserted him. On the contrary, he has come out of each difficulty with added laurels and renewed prestige, until at last it has come to be considered that whatever he wills, he does, let Emperor, people and neighboring nations oppose him as they may.

Bismarck is of noble blood and lineage, his ancestors having many of them served their rulers with distinction both in the field and the cabinet. The family estates are in Brandenburg, where in 1814 the present Minister was born. Like all young Germans, he had the best of opportunities for an education, and studied at the Universities of Goettingen and Berlin, afterwards taking the law course at Greifswald. After completing his school days and before assuming the prominence for which he seems by nature to have been destined, he had rare opportunities of studying on a living stage the art of diplomacy which held such charms for him. During the stormy years of 1847-8, when, as stated in the last number of the JUVENILE, the strife between the liberal and the "absolute" or monarchist element waxed so bitter, young Bismarck attracted attention

by the vehemence of his utterances for, and the depth of his devotion to the old principles. It was then said of him that if his life were spared, a day would come when he would rule his countrymen with an iron hand. He opposed the crude scheme for a German Empire in 1849, and in 1851, while

Prussian secretary of legation at Frankfort, the chief city of the German Confederation, his loyalty and zeal for his beloved Prussia began to shine forth as the ruling passion of his being. In Russia, a few years later, he is credited with having sought and nearly effected an alliance between Russia, Prussia and France, his aim being then, as ever, to curb Austria and deprive her of her vaunted superiority over the other German speaking nations.

Such talents, such patriotism and such proved fidelity to Prussian interests could not long be overlooked; and the young diplomatist was soon marked for promotion and honor. Recalled from Russia, he was sent by his king in 1862 to complete his diplomatic education in that great high school of political schemers, the Court of the Tuilleries. But the opponents of the royal measures at home were proving themselves active and able, and the king felt constrained to recall his favorite from Paris and place him at the virtual head of affairs. The crisis on this occasion was brought about by King William having sought to carry through the Chamber of Deputies his scheme for the reorganization, or rather in fact the entirely new creation, of the army. Bismarck encouraged



PRINCE BISMARCK.

his royal master's determination, and dissolved Chamber after Chamber as each successive one proved refractory, meanwhile pushing forward without their consent the plans to which he continued to seek their permission and approval. At this juncture the King of Denmark died, an occurrence of no special significance to any other people one could think, and yet a circumstance out of which Bismarck was able to extract much profit, and the success of his long-cherished measures. From this time his life's history has been so bound up in and identified with that of the Fatherland he loves so well, that an account of one will be sure to give the most important events in that of the other. He possesses this peculiarity—that the difficulty or even apparent inconsistency of any measure upon which he sets his heart only increases his determination to carry it out. He is thus unique among politicians, being in no sense a trimmer; and he is so excessively combative that a scheme which arouses no great opposition soon loses all interest for him; while, on the other hand, no sooner does the enemy assault him in force than his whole energy is aroused, his talent brought into action, and his commanding genius asserts itself over all obstacles. A list of his triumphs would be nothing more nor less than a list of his undertakings. Fearless in counsel as in execution, he never swerves from what he conceives to be his duty; and harsh, oppressive and unnecessary as some of his plans have appeared, the success attending them and the superior place the nation under his genius has maintained have won for him the popular sentiment and the national approval. Quite recently he carried, after the most violent opposition from the representatives of the people, a pet measure which was generally regarded as burdensome and cruel. Yet thousands of the people followed his carriage from the scene of his success to his own residence, applauding and eulogizing him as though he were their veriest benefactor.

I heard him deliver a speech during the great debate on his tobacco monopoly bill in the Imperial congress a few years ago. He replied to Herr Richter, the most eloquent speaker in the assembly, a Saxon representative of progressive Liberalism, who on the occasion fairly eclipsed all his previous efforts. The Chancellor was suffering from rheumatism and delivered his speech sitting. Its beginning was dramatic, but, on the whole, disappointing. As he progressed, however, he claimed everyone's attention; his sentences poured forth with a resistless force and eloquence, the vast audience was spellbound and breathless, and opposing arguments vanished before him like dew. The speech occupied three hours; and as he was assisted to his carriage at its conclusion, the cheers of ten thousand throats accompanied him. So intensely interesting a scene in a legislative body I never beheld, and never expect to see again.

He is always in uniform, and prefers the one worn by him during the Franco-German war, that of the Prussian Cuirassiers, whose heavy breastplate and helm, long sword and high boots sit well upon his stalwart frame. Though well advanced in years and a constant sufferer from rheumatic affections, the powers of his mind are unimpaired, and his resolution and influence have suffered no diminution.

Let us now recur to the incidents attending the war with Denmark and afterwards with Austria, as alluded to above, and also in the last number of the INSTRUCTOR. The dispute between Prussia and Austria on the one hand and Denmark on the other had been one of long standing. A glance at a map of Europe will enable one to easily understand why this should be. The provinces of Slesvig and Holstein contained a large German population; their sympathies were naturally

with their countrymen, and as liberal ideas became diffused among the latter, it was found that the Provincials also were ready to lend a willing ear. The cause of the union between Prussia and Austria is to be looked for in the national German feeling. These two countries constituted, with other German principalities, the great Confederation of Central Europe with headquarters at Frankfurt on the Main. While the members of this Confederation were thus able to unite in dictating to Denmark, it was found that they were by no means united among themselves on matters touching their respective dominions.

As has been stated, the death of the King of Denmark in 1863 happened very opportunely for the internal peace of Prussia. The successor of that monarch promulgated a policy for the government of the provinces which aroused great antagonism. As has also been stated, Bismarck, who was now at the head of affairs, was shrewd enough to seize the occasion, and while ostensibly engaged in dealing with Denmark, was able to persuade his people to forget their own differences. The Prussians and the Austrians invaded the provinces, and demanded of the King of Denmark that he should in forty-eight hours withdraw and amend the plan of government which had given such offense. He in turn requested a delay of six weeks in order that he might have time to summon his Parliament, without whose sanction such a proceeding would be illegal. The invaders refused this request, and hostilities commenced. For ten weeks the Danes fought gallantly, but they were over-matched in strength and discipline by the enemy, and were forced to submit to terms. Peace was secured in August, 1864, the terms being that Slesvig, Holstein and another province, Lauenberg, should be ceded to the Allies.

In the Confederacy and in all these movements, Austria had claimed and usually been accorded the leadership. She had controlled the deliberations at Frankfurt and had virtually dictated to the other members, although the Prussian Regent, the Emperor who has lately died, was nominally invested with the command of the forces. Now that Denmark was out of the quarrel and had been plundered and humbled, it is not to be wondered at that the victors quarrelled between themselves. In August, 1865, a treaty was concluded between them at Gastein, according to which Holstein was to be transferred to Austria and Slesvig to Prussia. Austria at the same time sold to Prussia all her right to Lauenberg for the sum of two and a half million Danish dollars.

It was not long before a change was noticed in the government of these provinces. Prussia, it was charged, intended to annex Holstein, and certainly preparations for war were going on on both sides. The Germans were known to be jealous of Austria, because she claimed superiority, and Bismarck lost no opportunity of promoting this feeling. The organization of the army, which had caused the strained relations between the king and his deputies, and which Bismarck had so heartily encouraged, was pushed forward at this time for this very purpose. Austria, on the other hand, found herself between two fires, for Italy, who took secret note and satisfaction in this threatened rupture, was getting ready to deal Austria a blow herself, and had secretly entered into an alliance with Prussia for that purpose. The disputants were invited to a conference, but Austria committed the grave blunder of declining to attend. The commander of her armies of the north issued an order on the 12th of May that he would "lead the brave and faithful Austrian army against the unjust and wanton foes of the Empire." Austria now seemed disposed to push things. The treaty of Gastein was

disregarded, and the matter of the two Danish provinces, which concerned only Austria and Prussia, was laid before the whole Confederation, where, of course, Austria was acknowledged as leader. A diplomatic quarrel ensued. Prussia declared herself against this proceeding and demanded a joint occupation and settlement. She marched troops into Holstein and invited Austria to do the same in Slesvig. Austria, instead of responding, withdrew even from Holstein, and then called attention to Prussia's act of violence. The Confederation decreed war against Prussia as the enemy of the Empire, and the Prussian Ambassador at Frankfurt declared for his government the Confederacy dissolved forever.

In the struggle which now commenced, Prussia proved her superiority over her numerous foes by a series of masterly diplomatic efforts and the promptest movement of her forces. Those who had voted with Austria the decree against Prussia, and who were the immediate neighbors of the latter, were, within twenty-four hours, brought to terms by their vigorous enemy. War was declared against Austria at once, and the Prussians marched into Bohemia. Austria, it transpired, was but poorly prepared for a war. Their generals, it is true, had reputation for military skill and their troops for bravery, but the supplies and the whole equipments of the army were vastly inferior to those of her aggressive and thoroughly prepared antagonist. The Prussian armies entered in three divisions, one commanded by Prince Frederick Charles, another under General von Bittenfeld, and the third, which had the post of honor, commanded by the Crown Prince, now the Emperor of Germany. These armies numbered in all two hundred and twenty-five thousand men and seven hundred and seventy-four guns, and opposed to them on the Austrian side were two hundred and sixty-two thousand men and seven hundred and sixteen guns. The first two divisions of the Prussian army advanced without much opposition, but the third, which traversed the quarter from which the Austrians expected the attack, had some hard fighting to do. Nevertheless victory always seemed to attend them, and a junction having been effected of the three armies, they began to advance against the Austrian army which was centered near Koeniggratz. The Crown Prince was late in arriving on the ground with his army, and, as it was recognized on both sides as the deciding battle of the war, both Austrians and Prussians fought with the greatest desperation. It is this battle which is presented in the picture on page 137; it which was fought on the 3rd of July, 1866. Messenger after messenger was sent to the Crown Prince to hasten his march, and he arrived in time to join in the final charge upon and the complete rout of the enemy. The Prussian loss was nine thousand killed and wounded. The Austrian loss was sixteen thousand killed and wounded, twenty-two thousand prisoners, one hundred and seventy-four guns and eleven standards. Austria now asked for a truce which was refused, and Prussia pushed on toward Vienna. Through the mediation of Napoleon, however, a truce and afterwards a treaty of peace was concluded.

This was the end of the German Confederation. Austria was no longer a portion of Germany, least of all a leader. She had had many allies in the smaller states, and these one by one Prussia conquered. The result of the war was that Prussia was able to form a new Confederation of the North German states, secured both the provinces in dispute for herself and gained a military fame and prestige which surpassed that of any other nation in Europe. The war with France in 1870-1 has already been treated in earlier volumes of the JUVENILE INSTRUCTOR. The result of this was not only a

Confederation of all the German states, but the great Empire of Germany as it now exists, with the King of Prussia as ruler of it all.

This astounding series of victories all occurred during the reign of the Emperor who has just died, and were all the results of the master mind of Bismarck in working for the glory of his Fatherland. No wonder then that Germany mourned when her Kaiser died; and much as he is missed, I believe the death of Prince Bismarck would be even a greater loss.

In the next number, the sketch of the German rulers will be continued and incidents will be given of the present Emperor and his son, the Crown Prince, who from all indications, will soon be called upon to ascend the throne.

LEARNING TO SEE.

A YOUNG man who had become an experienced marksman, said that it took him about two years after he had learned to shoot well, to learn to see his game. Where he could see only a tuft of dry grass in a stubble-field, his companion, a true son of Nimrod, could see the sleek, quivering ears of a timid rabbit.

A gentleman who knew little of painting saw not so much to admire in a famous picture. But, as he learned more and more of art, he came again and again, every time beholding new beauties, until it filled his soul with enthusiasm. He said with regard to it, "we see what we have learned to see."

So it is with almost everything. A man who has no music in his soul cannot appreciate the delight which others experience in the harmony of sweet sounds. Pope once asked his friend, Dr. Arbuthnot, "if the enthusiasm which the company expressed at hearing the performances of Handel, did not proceed from mere affectation?"

We are so apt to give the world little credit for the qualities we do not possess ourselves. When you hear a man sneering at virtue and declaiming loudly against the general dishonesty of the world, be shy of trusting him. The man who regards "every man as guilty until proved innocent," may not be above suspicion himself in his daily life. Dionysius put a man to death for dreaming he had killed him. He laid it down as a principle, that a man could not even dream of a crime he was not capable of committing. The tyrant's theory pointed at least in the right direction.

The surest way to see "good in everything," is to lay by a stock of the same in our own inner consciousness.

THE HABIT OF READING.—"I have no time to read," is the common complaint, and especially of women whose occupations are such as to prevent continuous book-perusal. They seem to think, because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake. It is not the books we finish at a sitting that always do us the most good. Those we run through in the odd moments, half a dozen pages at a time, often give us more satisfaction, and are more thoroughly digested, than those we make a particular effort to read. The men who have made their mark in the world have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for five minutes or five hours.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

BY ELDER SEARS.

EZEKIEL says (*xix*, 12, 13, 17-21, 24):

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

Ezekiel, *xiii*, 8, 26: Thou hast despised mine holy things, and has profaned my sabbaths. Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean, and have hid their eyes from my sabbaths, and I am profaned among them.

Ezekiel, *xviii*, 38: Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

Having searched the sayings of the holy prophets thus far, and the word of the Lord through them to the people, we shall now take a brief review of the subject:

In the first passage, we find that the Almighty Creator performed a great work in six days, or periods of time, and that He rested on the seventh day and was refreshed, and He blessed the sabbath day and hallowed it. In the second passage upon the subject the reason given why the day should be observed, is that the work animals and the servants may rest:

"Then the Lord spake unto Moses and commanded him to speak unto the children of Israel, saying, Verily my sabbaths shall ye keep, and it shall be a sign between me and thee in all your generations, and the person who dare profane the sabbath day shall be put to death, or cut off from among the people."

Work must not be done under any circumstances. The children of Israel must not kindle fires in their dwellings on the sabbath day.

It will be observed that nothing in the above defines the way the sabbath should be employed, but as we proceed, we learn that the command is: "Ye shall keep my sabbaths and reverence my sanctuary," showing that the people should respect not only the sabbath, but also the house of the Lord,

that they should meet and attend divine services, "and it shall be a holy convocation, an assemblage of solemn worship."

Next, we are informed that while the children of Israel were in the wilderness they found a man gathering sticks, and brought him before Moses and Aaron and before all the people, and Moses ordered him put in a place of safe keeping until he (Moses) should receive the word of the Lord on the matter. Now, it would seem from this, that Moses did not have a law defining the punishment for such offenses, and in all probability, this class of criminals were not numerous, yet according to the severity of the sentence, we might infer that the man was an old offender. The word of the Lord to Moses was: "the man shall be surely put to death," and the order was promptly obeyed. This case seems very severe; but the people understood that they could not violate the commands of God with impunity.

Next, the command to keep the sabbath is repeated and a reason given, viz., that they had been servants in the land of Egypt, and that the Lord had delivered them from bondage. Therefore, for that reason, the Lord commanded them to keep the sabbath.

Next, we notice the prophet Nehemiah. At the time he lived in Jerusalem he was very much grieved that the people did not observe the sabbath day, and says he: "I contended with the nobles, and said, What evil thing is this that ye do and profane the sabbath; did not your fathers thus, and did not our God bring all this evil upon us? Yet ye bring more wrath upon us by profaning the sabbath. The prophet evidently believed that a great evil had come upon their city in times past for profaning the sabbath, and if it was continued, more wrath would be brought upon the people and their city. Then said the prophet: "I commanded the Levites (men holding the holy priesthood) that they should cleanse themselves, and come and keep the gates to sanctify the sabbath day." The inference is plain. The Levites had defiled themselves in the eyes of the prophet and in the sight of God, by profaning or disregarding the sabbath day. Isaiah commences with his usual "thus saith the Lord," making great and precious promises, not only to the people of Israel, but also to the eunuchs and the strangers who should keep the sabbath holy, and do those things which were good.

Next comes the prophet Jeremiah with a "thus saith the Lord" respecting what the prophets have said concerning the keeping of the sabbath day holy, and telling the people of his time that their fathers had been commanded to observe the sabbath day, but they obeyed not. He then renews the promise of the Lord, that if they would diligently hearken to do no work on the sabbath there should enter into the gates, or the city of Jerusalem, kings and princes, to reign on the throne of David—that they should become very rich and their city should remain forever. But if they did not observe the sabbath to keep it holy, then the Lord would kindle a fire in the city which could not be quenched.

It would seem from the above that the fate of the nation and people was to be determined by the observance or non-observance of the sabbath day.

Next, the prophet Ezekiel is noticed. The Lord through him said: "And I gave them my sabbaths to be a sign forever between me and the children of Israel." He then named their rebellion and their polluting the sabbath. The Lord had decreed that He would pour out His fury upon them, but again He remembered mercy and recommended their children to walk not in the statutes of their fathers but to hallow the sabbath day. Nevertheless, they did

not hearken, but rebelled and polluted the sabbaths until the anger of the Lord was kindled against them also, because they hadn't been just, but had despised the counsel of God. The same prophet complains further and says, "thou hast despised mine holy things and hast profaned my sabbaths," and awful as this state of things must have been among the multitude of the people, yet worst of all is the following: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the clean and the unclean, and have hid their eyes from my sabbaths."

(*To be continued.*)

EASTER IN JERUSALEM

BY J. M. TANNER.

ALONG the highways that lead to Jerusalem might be seen just before Easter bands of devoted pilgrims making their way to the city whose church of the Holy Sepulchre, according to the traditions of centuries, covers the sacred tomb from which the Savior rose. To honor the event of His resurrection, thousands gather annually from all parts of Europe, and especially from Roman and Greek catholic countries; but their calendars so differ as to bring Roman Catholics and Protestants twelve days before the Greeks. In the spring of '86 I happened to be in Egypt about the time the Russians made their journey to Jerusalem for the sake of worship at the shrines of holy men of all ages and for participation in the grand Easter ceremonies.

Leaving the land of the Pharaohs by way of the Suez canal, I boarded a Russian steamer at Port Said and joined a host of pilgrims whose long voyage from Odessa on the shores of the Black Sea was to terminate the following morning when anchor would be cast before the ancient city Jaffa, of early Christian fame. The Czar of all the Russians is not only the political but spiritual head of his country, so that a union of church and state is more than a mere assumption. For political purposes the Muscovite rulers, as the Russians are frequently called, find it necessary to encourage the religious element of the masses who hold the personage of the Czar to be a kind of sacred representation of divine power on earth. The interests sought in Russia are made as far as possible the interests of the masses and the religious bias is appealed to whenever national measures are considered.

These pilgrimages therefore attract thousands annually who are transported at government expense from the shores of the Black Sea to the ports of Palestine in Russian steamers. It was a motley crowd on that occasion, a class below the average of western Europeans in intellectual culture; but doubtless more devout in their religious professions. Most, if not all, were to gaze for the first time upon the shores of the Holy Land, and naturally enough some extraordinary degree of zeal was manifested. Day had scarcely dawned before the majority had left their beds and congregated about the side of the vessel from which the first sight of distant land was to be caught. Some were falling upon their knees in prayer, others were constantly crossing themselves, and others again were performing church rituals or counting their beads as they hung their heads in apparent supplication. Among these simple country people were some priests, whose dirty appear-

ance, long, back, gummy hair, filthy robes and peculiar tall cylinder hats, made them objects of real curiosity. They enjoyed no distinction whatever, for their crude ways and gross ignorance showed they were in no way superior to the masses, and could be distinguished only by the peculiarity of their dress which was very slovenly. Their influence, as may be supposed, was of no special consequence.

As soon as the heights of Jaffa projecting from a cliff were observed in the distance, a feeling of relief ensued and a general scramble for the luggage took place. Anxiety prevailed everywhere, and in whose heart would not a profound sensation arise when for the first time that most classic of all lands stretched its dreary waste before the vision of the animated traveler!

Oriental steamboat-landings always impress one with the idea that he is in the midst of a veritable Babel. Fancy people shouting in a dozen different tongues, the noisy and demonstrative Arabs quarreling and fighting for patronage, and the exciting scramble of a mixed multitude impatient to set foot for the first time on sacred soil. The little boats that ply between the steamer and landing, string out in rapid succession till soon a plunge is made beyond the breaking waters for the first spot of earth, where the devoted pilgrim falls upon his knees, kisses the earth, rises to his feet, and, crossing himself, moves on to make room for his excited followers. Soon scores of diminutive donkeys are on hand, upon whose backs the pilgrims pile their bedding, clothing, and other necessities to an enormous height, then climb on top of these and set out for Jerusalem, about forty miles distant. The women, unacquainted with modern civilized methods, ride like the men, and hang their limbs, clad in high topped boots, over the donkeys' necks. In the rear of this quaint caravan the Arab boys with sticks and clubs render their service in the wildest demonstrations. Recently, however, a good wagon road has made conveyance comfortable and cheap, so that the old ways are gradually being abandoned. Others prefer to go afoot that their pilgrimage may be more in keeping with their conceptions of early Christian life in that country. Thus ship after ship arrives making its disposal of human cargo. Along the highways of the interior, native Christians—those who have survived in religion if not in civilization the Mohammedan conquest—hunt their way over mountainous trails through a devastated land, eager to be present on the grandest of all celebrations at Jerusalem, where multitudes have ended a long and often perilous journey in the fond hope of passing in a whole life a single Easter day within the precincts of that once proud and famous city.

THE TRUE WOMAN.—The true woman needs to be sought. She does not parade herself to show goods. She is not fashionable. Generally she is not rich. If you gain her love your two thousands are millions. She'll not ask you for a carriage or a first-class house. She'll wear simple dresses, and turn them when necessary. She'll keep everything neat and nice in your sky-parlor, and give you such a joyous welcome when you come home that you'll think your parlor higher than ever. She'll entertain true friends on a dollar, and astonish you with the new thought, how very little happiness depends on money. Now do not say any more, "I cannot afford to marry." Go, find the true woman, and you can afford it. Throw away that cigar, burn up that switch cane, be sensible yourself, and seek your wife in a sensible way.

FOR OUR LITTLE FOLKS.

TIDINESS AND IDLENESS.

BY ZINA E. CROCHERON.

TIDINESS should be observed in all cases. One who is not tidy in her work, or habits, ought to be ashamed. I will tell you, my little friends, a story of two girls. One was tidy, and the other was idle. The name of the tidy girl was Ellen, and the name of the idle girl was Agnes. Whenever Ellen came home from school, she always put her satchel, hat, and anything that might be used in school, directly away in their proper places. You have doubtless read of the old saying "a place for everything, and everything in its place." This motto Ellen tried to heed at all times and places. But the saying, "a place for everything, and everything *out* of its place," truly applied to Agnes. She was not at all careful, especially with her small things, such as thimble, crochet needles, or anything of the kind. When anything was wanted, it could never be found in the place it ought to be. Nor would she trouble to look for it, but preferred to walk a good distance to borrow what was needed of Ellen.

Ellen never had occasion, however, to borrow from Agnes, because she always kept her things in good order and in their proper places, and when she wanted anything, she could always find it. Agnes would come home from school, and throw her bonnet and shawl in a heap upon a chair or box, often with the result that when she wanted them the next time, they were not there; sometimes they were hung up, or put in some proper place by the servant of the house, but seldom by Agnes herself.

Upon one occasion, her mother had come home from town, with some theatre tickets, and said: "Agnes, if you can dress in half an hour's time, you can go and see the play this afternoon." Agnes rushed about and when she came to dress, her ribbons, gloves and other needed articles were not to be found, as they had not been put away in their proper places. After a vain but exciting search for the missing articles, Agnes had to give up the idea of going to the theatre, and all because of her own carelessness and untidiness.

She learned the next day that Ellen had attended the play of the day before, and had enjoyed it. She also learned that Ellen had the

same limited time as Agnes in which to dress (half an hour), but her things were in their proper places, and she was enabled to reach the theatre in time.

We ought to observe order and tidiness in all places and at all times, as there are great benefits to be derived therefrom. Now little readers, you can judge for yourselves, which one of these girls you would prefer to pattern after, the tidy and industrious, or the idle and careless one.

OBEDIENCE.

Boys and girls often think, whatever may be the common rule, they really ought to be allowed to do as they please, and cannot see why they must submit to the authority of parents or elders. Let us, therefore, inquire into the origin and claims of authority.

There are two great codes of laws on this subject which we are all bound to study and which will always be found in entire harmony. One is the law of nature as exemplified in the world around us, the other the teaching of religion, embodying the revealed law of God.

What says the book of nature? Among such animals, birds, and even insects, as live in communities, authority is always recognized and enforced. Ants carry on their operations with military precision, under the direction of generals or field-m Marshals. The queen bee is the central power in every hive. Any one who had watched a flock of birds must have noticed that all their movements are dictated by one leader far in the van, supported by a few adjutants, one of whom will take his place in case of accident. Among quadrupeds too, the same rule abounds. Horses and cattle when left to their own resources, always organize for mutual defense and comfort.

Nor is mankind essentially different. The most savage races find life intolerable without the order which is ensured by government. The Hottentots have their leaders, the South Sea Islanders their kings, the red Indians their chiefs. In all the nations of the earth, from the most barbarous to the most highly civilized, this lesson has been learned: that the only way to secure protection to life and property is by submission to rightly constituted authority, and that in all matters which affect the general welfare, the will of the individual must yield to the will of the state.

By the divine law, you all know, this submission to just authority is strictly commanded. Now,

then, is all this clearly reasonable? Yes—on at least three grounds. First, because we do not own ourselves. Second, those whom we are bound to obey are wiser than we are. And lastly, to obey them is to promote our own well-being.

If a boy owns a horse, a dog, or other animal, he can command the animal and look for implicit obedience from it. God is not only owner but creator of the universe; it is wholly subject to Him; and because they represent God, are delegated by Him, parents have authority over their children and rulers over citizens.

At sea the captain of a vessel is obeyed because he understands navigation; entering a harbor the pilot commands, because it is his province to guide here. So parents direct their children and sovereigns their subjects. God, to whom we primarily belong, so loves and cherishes us that He will not leave us to go about hap-hazard and so be certain to meet with grievous harm. Hence, depend upon it, children, that all the rules and restrictions that you are often inclined to chafe against, are appointed for and will ultimately result in your great benefit.

ANSWERS TO QUESTIONS ON CHURCH HISTORY IN NO. 7.

1. WHAT were the company of citizens who formed part of the militia called out by Governor Ford styled? A. The "Carthage Greys."

2. What was their attitude toward Joseph and the Saints? A. They were the most bitter and vindictive in their expressions and conduct against Joseph and the people of Nauvoo of all who were with the Governor.

3. How did the company act while Joseph and the brethren were at General Deming's quarters? A. They flocked around the doors, and conducted themselves in a most violent manner.

4. When the Governor was informed of their conduct what did he do? A. He took no notice of it.

5. What request did the troops from McDonough County make of the Governor? A. That the prisoners should be shown to them.

6. What order did the Governor give that this request might be granted? A. That the troops be drawn up in a line for Joseph and Hyrum to pass in front of them.

7. When this arrangement was made known to the Prophet, and he had had ten minutes conver-

sation with the Governor, what did he elicit from him? A. A renewal of his pledge that he and his friends should be protected from violence.

8. In what order did Joseph and the brethren proceed from the quarters of General Deming to be viewed by the troops? A. Joseph and Hyrum went in front of the lines in a hollow squad of a company of the Carthage Greys. Joseph was on the right of General Deming and Hyrum on his left; Elders Richards, Taylor and Phelps followed.

9. What did Ford do as they passed along the lines? A. He introduced Joseph and Hyrum about twenty times to the troops as General Joseph Smith and General Hyrum Smith.

10. What effect did this have upon the Carthage Greys? A. It made them angry to see them thus honored, and they refused to receive them by that introduction.

11. How did some of the officers conduct themselves? A. They threw up their hats, drew their swords, cursed and swore, and said they would introduce themselves in a different style.

QUESTIONS ON CHURCH HISTORY.

1. WHO went and spoke to Governor Ford about the character of the parties who had made the oath upon which Joseph and Hyrum were arrested? 2. Of what did he remind the Governor? 3. Did this have the effect of moving Ford to fulfill the promises which he had made? 4. If he had been a man true to his word what would he have done? 5. At the request of Elder John Taylor who were appointed to guard the prisoners to jail? 6. Who went to the jail beside Joseph and Hyrum? 7. Who was the jailor? 8. How was the evening spent by the brethren in jail? 9. On the morning of the 26th what did Joseph write to Gov. Ford. 10. What did the Governor again promise Joseph? 11. When the Governor returned to the hotel from his visit to the jail what did Brother Alfred Randall hear a soldier tell him? 12. How did Ford reply?

THE names of those who correctly answered the Questions on Church History published in No. 6, are as follows: Heber C. Blood, Henry H. Blood, Jas. G. West, John F. Porter, Lottie J. Fox, Annie Sylvia Sessions, Alice C. Piggott, Avildia L. Page.

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The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, MAY 1, 1888.

EDITORIAL THOUGHTS.

WE hear of social parties given by members of the Church at which card-playing is one of the principal amusements. In some places, we are told, this practice of spending spare time in card-playing is very common. Not only is this indulged in by persons of mature years, but young people, and even children, follow the same fashion and spend valuable time in this frivolous way.

We have been appealed to upon this question, and have been asked if we think it right for the fashion of card-playing to be encouraged among us.

While it may be true that card-playing, in some instances and in the beginning, may be what some would term a harmless amusement, it is a practice which, if followed up, is likely to result in evil, especially to the rising generation. There are persons so organized that they cannot engage in any games of chance without becoming deeply interested in them. Anxious to win, they yield to excitement and a spirit that is opposed to the spirit of the Lord. After a while, too, card-playing ceases to be interesting and to furnish the desired excitement to many people unless there are stakes put up, to which the winner is entitled. It may be that in commencing this practice some trifling articles are staked upon the result of the game; but by degrees the value of these stakes is increased, until the habit of gambling is formed and considerable sums of money are lost and won at cards.

A fondness for games of this kind can easily be encouraged. The excitement connected with them soon becomes almost a necessity, and is sought for with avidity. Parties are then formed for the sole purpose of playing at cards, and evening after evening is spent in this wasteful and injurious manner. In this way the habit becomes a fixed one, and the desire to play becomes an infatuation that cannot be resisted, and the poor wretches who are subject to it become confirmed gamblers.

No wise parents will permit their children to fall into such ways. They will never set their household such an example. The habit is a dangerous one, and should neither be formed nor encouraged. If parents play at cards, children see no reason why they should not do the same; and while in some instances the parents may be able to control themselves and not indulge to excess, the children may not be so fortunately organized.

There is nothing instructive in card-playing. Time devoted to such a pursuit can be spent to much better advantage in other directions and answers all the purposes of recreation that can be claimed for card-playing. There are books to be read, music to be learned, accomplishments of various kinds to be acquired, which are far more interesting than card playing, and the results are infinitely better. Besides, if this kind of recreation be sought for in the proper manner, the spirit of God is not grieved, as it is in pursuing the unprofitable amusement of card-playing.

We desire, therefore, to say to all the readers of the JUVENILE INSTRUCTOR, do not spend your time in card-playing and other games of chance. Adopt some better and more profitable way of using your leisure time; and if you do not see the benefit of following this advice now, the time will come, if you adopt it, when you will acknowledge that you acted wisely in so doing.

STRICT observers of the Sabbath are considerably alarmed at the growing tendency in our nation to convert Sunday into a day of amusement. There are a great many foreigners in the United States who are seeking to break down the strict observance of the Sabbath day.

Upon the continent of Europe, Sunday is generally regarded as a day of amusement. It is true, the churches are open a portion of the day; but the best performances at the theatres and other places of amusement are generally given on Sunday evenings. Beer gardens are open and are crowded on that day.

In seeking for amusement on Sunday, as many do in Salt Lake City, they exert themselves more and indulge in more tiresome labor than the ordinary work to which they are accustomed every day in the week.

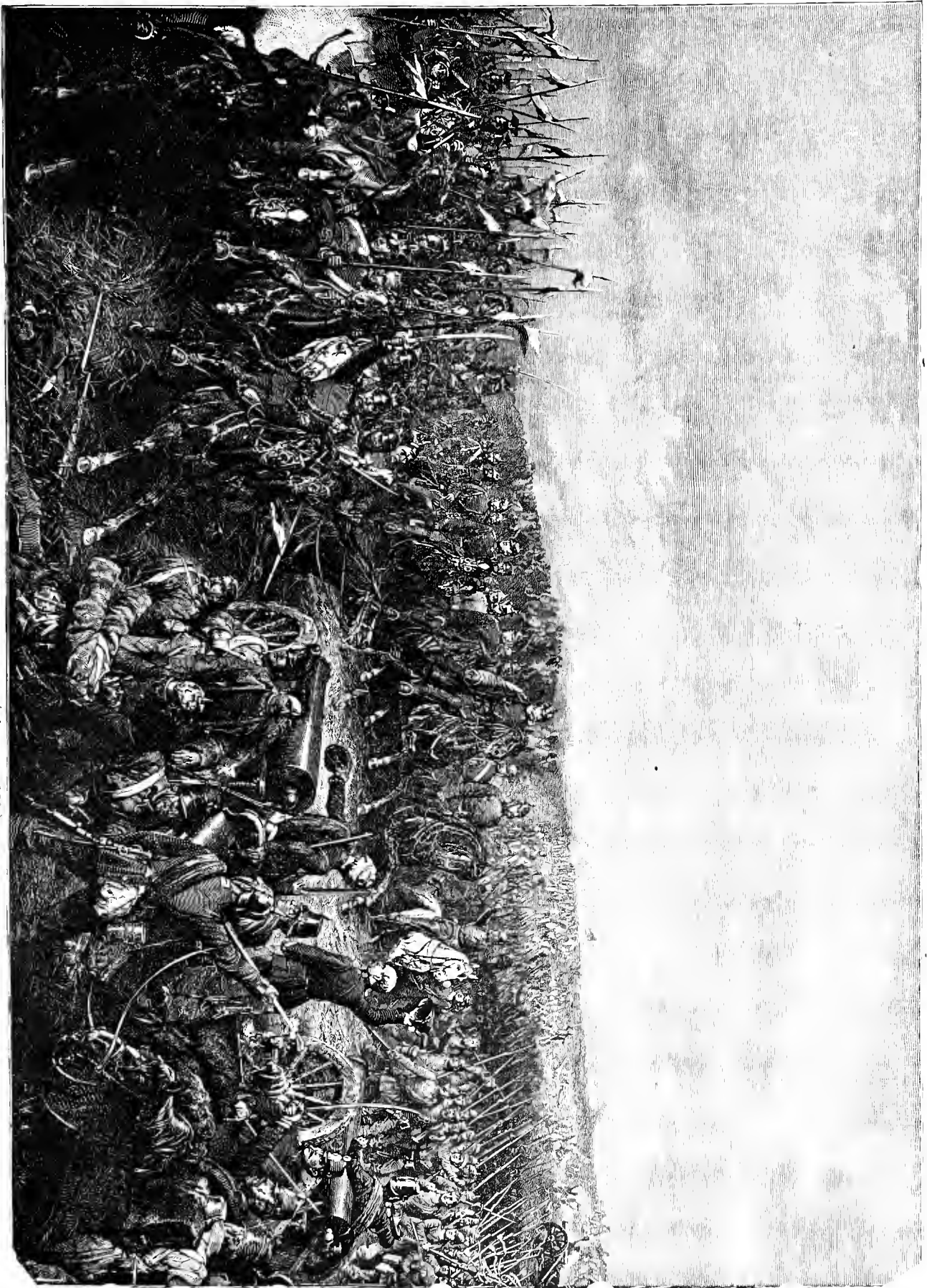
We hear that some Latter-day Saints excuse themselves from attending to the worship of the Lord on the Sabbath day because they wish to take rest on that day. They view attending meeting and worshiping God as a labor, and not as a pleasure.

Those who have been most strict in attending meetings and the other duties of our religion on Sunday can bear testimony to the fact that it has been a great rest to them and exceedingly refreshing to mind and body. It has not been a cause of weariness or fatigue. To such persons Sunday becomes a day of rest as well as a day of pleasure and instruction.

The warm weather is approaching again and we shall have, we suppose, excursions in all directions on Sunday. Many persons will be tempted by their fondness for pleasure and excitement to avail themselves of these excursion trains to go to distant points to have what they call "a good time."

We sincerely trust that the readers of the JUVENILE INSTRUCTOR will not be found among this number. If it be necessary to visit bathing places and other points of interest, let another day be selected for this purpose, and not the Sabbath day. Let us remember the Lord's day to keep it holy. Let us refrain from all unnecessary labor on that day, and in the spirit of true devotion attend to our Sunday schools and meetings and show to the Lord that we appreciate the privilege which He has given us to rest upon that day and give Him the worship that is due to Him as our Creator and Father. By taking this course, wisdom will increase within us, and a love of virtue and of everything pure and holy will continue to grow in our hearts. Length of days, also, will be given to those who thus honor their God; for He will pour out His spirit, with its healthful and invigorating power, upon them.

Many people make it a practice to do a great deal of cooking on Sunday and thus make the day one of great toil. This is not wise. Food should be cooked as much as possible on Saturday for the day of rest, and the Sunday be observed as a day of worship and a day that is free from toil, when all in the house can enjoy the repose and quiet which it ought to bring to every family. Everything should be done that is possible to make it a day that the children will always remember, one that they, themselves, when they reach mature years, will observe as a day of quiet enjoyment.



KAISER WILLIAM AT KOENIGSRATZ. (See page 130.)

GRACE.

BY M. B. W.

I DON'T know whether strangers thought Grace Newell pretty, but to me she was the loveliest of lovely little girls. A busy creature, with a sweet, grave face, as neat as she was earnest, she had the faculty, extraordinary for one so young (only twelve years old) of turning everything she touched to some use.

Poverty is a good school-master, but it is not always the very poor who take kindly to its teachings.

Grace was an exceptional case. She and her brother, a delicate, sickly boy, about two years her senior, were orphans. They lived a short distance out of town, with an old decrepit grandmother, who would have been a pauper on public charity long before, had it not been for our industrious, helpful Grace.

I met her one bright, October morning, gathering fir cones, acorns and Autumn leaves in the woods. Her basket was filled to overflowing, and she had twined trailing grasses and moss around her head and neck until her rosy face looked as if set in a frame of verdure. I had seen her two or three times before at church.

"Why, Grace," I called out, "didn't you tell me at church, yesterday, this was going to be the busiest of busy weeks with you? I see you are taking one day's holiday."

She laughed and put her basket down.

"Why, this is my work, ma'am. You see I make baskets and picture frames of these pine burrs and acorns. That lady from R—— taught me. Why, sometimes they pay me as much as fifty cents for a basket," her round eyes opening wide.

"But what on earth are you doing with these prickly things?" I exclaimed, lifting up a gum burr, which was on the top of her collection.

"Oh, they are the beautilfulest of all, mixed in with pine. I cuts 'em in half and tacks 'em on, and Mr. Nelson, the painter, ma'am, every now and then, he gives me a little varnish. Oh, they're lovely, and they sell first-rate. You see, ma'am, I'm bound to get granny a new pair of blankets, for she's got the rheumatiz awful bad, and she's so cold all the time."

"And does this little back bear all the burden?" I asked, pityingly. "Are you the sole bread winner for three people? Why doesn't your brother help you?"

"O Ned does try, ma'am," she earnestly answered. "He hired at the stable, but the wild horses scart him. He's weakly, Ned is; and he can't do much; but he's willin'. Oh yes, he's willin'."

I took my seat on a fallen log. "Come here, Grace, and sit beside me for a minute. I want to hear exactly how those little hands manage to make both ends meet. You can't support yourself altogether on the sale of such trifles?"

"Oh no, ma'am, that's only my Winter's night work."

Her little face took on a funny grave look of business.

"You see, you're a stranger here. You don't know how many ways we has of makin' a livin'. First in the season comes cotton pickin'. We gets one dollar for every hundred pounds, and I can pick fifty pounds a day, easy, and not work all day. Then sugar rolling, and I help feed the cane carrier. You see the planters round here all know me and give me work, and the sugar planters pay me in sugar and 'lasses. Oh, it's splendid.

Then in Summer, I run errands and carry ladies' clothes to the washerwomen. There's a many of 'em won't trust their fine things to anybody but me. Why, ma'am, the folks round here is the bestest folks in the world. A body couldn't starve here if they tried to. I wish I could pay 'em back for all they does for me. Mrs. Carrol, ticklerly."

"She's your Sunday school teacher, isn't she?"

"Yes'm, and the sweetest, bestest lady. I'd die for her any day."

Her eyes sparkled, and her whole frame quivered with energetic gratitude. She evidently tingled in every nerve, to be up and doing something for her beloved teacher.

The child was to me a curious study.

I took pity on Grace's repressed impatience, for I saw, by the patting of her nimble little feet that to sit still was a punishment to her.

"Come, I'll walk with you as far as your home, and help you with your mosses," I said, rising.

We walked along, Grace every now and then stopping to pick up pieces of bark and other things for her work. Nothing escaped her quick eyes that could be turned to account.

"This is pleasant enough while you are well and strong," I said, in answer to one of her remarks; "but if you should be sick, Grace, what then?"

How I regretted my thoughtless speech when I saw the old look which came down like a cloud on the sweet young face.

"Well, I s'pose that would be awful." But in a minute the cloud cleared away, and the cheerful, steadfast eyes took on their clear light.

"I remember Mrs. Carroll told us yesterday how near God was to them who loved Him and hadn't anybody but Him to help 'em. I do love Him, ma'am, and I aint got anybody else to look to, 'cept granny, and she can't do anything, she's so old and helpless."

How shamefully rebuked I felt in presence of this strong, living faith.

I found the little cabin as neat as the busy hands of the little girl could make it. Dried grasses, sheaves of dried rice, the outer covering of Indian corn and "bachelors' buttons" hung in festoons from the rafters.

"It's Grace's fodder," said the old grandmother, seeing my eyes fixed on the strange tapestry. "But she does a heap with 'em. Nobody could do it but my Grace, I reckon," and she laid her hand on the yellow-haired lassie sitting at her feet.

I have only introduced one scene of Grace's useful life, that you might better understand my story, which, alas! does not lie in those peaceful home duties in whose performance I first met the lovely girl.

Our next meeting was different, though only three weeks intervened.

The fall of 1872 was marked in many Southern cities by a yellow fever epidemic of the most malignant type. Among other places the town of O—— suffered.

It was a plague of the most virulent type, attacking, indiscriminately, strangers and native born. Creoles who every Summer had braved the disease with impunity, were now among its victims.

Its progress was so rapid, that, actually before we knew it was in O——, it had become a raging epidemic. Some fled, carrying seeds of the disease in them, and died on the way. Others more prudent, decided to remain among the comforts of their own homes, where they could have skilful medical attendance.

(To be continued.)

TOPICS OF THE TIMES.

BY THE EDITOR.

MEN of understanding have left on record, as the fruit of their experience and their observation of mankind, that "the fear of the Lord is the beginning of wisdom." It is the sure foundation upon which all true knowledge is based. Men may acquire extensive information and learning; but unless accompanied by faith in, and fear of, God such acquirements are not so profitable unto them as they might be. A knowledge of the truth as revealed by the Lord furnishes men who obtain it a sure foundation on which to stand; it is also a standard by which all man-made systems, theories and opinions can be measured.

A most excellent illustration of its value for this purpose can be found in judging what is known as the Darwinian theory.

According to this theory, man has gradually ascended, through a process of evolution covering ages of time, from some low form of animal life; he stands to-day as the product of long periods of development.

To make this proposition appear reasonable to the reading and thinking world, innumerable volumes have been written. This philosophy of Darwin's has been opposed by many influential men; but it has, nevertheless, met with a ready and very general acceptance at the hands of the world. Even preachers who have professed to believe in the Bible have become its converts and advocates. No one can estimate the time that has been spent in arguing for and against this theory, and after all the argument what is gained?

But to the Latter-day Saints who understand the principles of truth, it is the greatest absurdity and folly to state that man has been evolved from an inferior form of animal life, and has progressed step by step through the ages until he has reached his present stage of development. They do not need to spend any time to examine such a proposition; for they know better.

God has revealed in these last days, as well as in former times, that He is the Father of mankind; that we are descended from Him; that He "created man in His own image, in the image of God created He him; male and female created He them." The theories of all the philosophers in the world, however cunningly framed or speciously argued, cannot shake the faith of a man or woman of God in this immutable truth.

Here, then, is seen the value of the fear of God. It "is the beginning of knowledge." He who fears God and receives the truths He reveals can safely trust them, he can test men's opinions and systems by them without a doubt as to the result. Building upon these truths, he can go on from knowledge to knowledge until he enters into possession of a fullness.

But "the fool has said in his heart, there is no God."

He seeks no light from heaven. He gropes in search of it by his own wisdom. He builds theories and systems of philosophy which only exhibit his own folly. Calling himself wise, and proud of his acquirements, he fails to recognize the truths of heaven and measures divinity by his miserable little yardstick.

Man by his own wisdom cannot know God. To know Him man must go to Him in the way He has appointed, or he cannot find Him.

UNBELIEF in God has grown rapidly in our generation. Faith in divine things is being unsettled to an alarming extent. This is principally due to the want of religious education in the common schools of the country. Under the prevailing system infidels have the advantage over believers in God. The plea is urged that the state must not favor the church or permit any doctrinal points to be taught in the schools. Hence the Bible is excluded from the school room, and with it all teachings that would encourage or develop faith in the Deity. The bias of all that is taught in the school room under this system, therefore, is towards infidelity. Unconsciously to themselves children are gradually led into skepticism. The true foundation is not laid in their minds. The result is, the Bible does not have the authority it should have, not even as much as the ordinary text books used in academies and colleges. If a scientific theory, set forth by some professor of repute, should conflict with the truths of the Bible, there are many students who discredit the Bible and accept the theory as entitled to the most weight. In this way faith in God is destroyed and confidence in man's opinions and learning takes its place.

Such education is dangerous. The deplorable consequences which attend it are seen in many young men who have gone East from this city to acquire learning. They have obtained the learning of the school; but have lost that which is of far greater value—faith in God and in the gospel of His Son Jesus Christ. This is a fearful price to pay for such an education. The general tendency of the literature and text-books of the day is to foster unbelief. A child who is left solely to their influence is in constant danger of being led astray. It requires unceasing care on the part of parents and teachers to counteract this skeptical influence. This can only be exercised effectively by organizing schools in which the sacred records will be used as a portion of the text-books, and the seeds of faith in God be cultivated in the hearts of the pupils.

Nothing less than this will answer the purpose. If this be neglected, we virtually abandon the field to the devil. We expose the rising generation to all the evils which abound in the world; and if the youth do not grow up infidels to God and revealed religion, their parents and guardians will deserve no credit for their deliverance.

TRUE GREATNESS.

ALL greatness consists in this: In being alive to what is going on around one; in living actually; in giving voice to the thoughts of humanity; in saying to one's fellows what they want to hear or need to hear at that moment; in being the concretion, the result of the influence of the present world. In no other way can one affect the world than in responding thus to its needs, in embodying thus its ideas. You will see, in looking to history, that all great men have been a piece in their time; take them out and set them elsewhere, they will not fit so well; they were made for their day and generation. The literature which has left any mark, which has been worthy of the name, has always mirrored what was doing around it; not necessarily daguerrotyping the mere outside; but at least reflecting the inside—the thoughts, if not the actions of men, their feelings and sentiments, even if it treated apparently far-off themes.

God tempers the wind to the shorn lamb.

AN INQUIRY.

BY H. P. D.

(Continued from page 117.)

IN a neighboring village, in which Mr. L. was regularly preaching, a stranger made his appearance, and began quietly lecturing on the first principles of the gospel. At first, but few went to hear him; but these, with astonishment at what they heard, reported to their immediate neighbors and friends who, in turn, through curiosity also went, and by and by nearly the entire population flocked to hear this strange lecturer. It was observed that principle after principle was set before the people and enforced by an abundance of the most incontestible scriptural evidences, thrown out, withal, with such boldness and manly eloquence, that those who were religiously inclined, began seriously to doubt the genuineness of their own faith; and to cast about for a more safe platform of principles. Others, who cared but little for such things, were simply attracted thither because the popular rush was in that direction. Groups of men might be seen on the street corners, in animated conversation, and a quiet listener could catch such expressions as these: "Disguise it as you will, that stranger can produce more scripture in support of his theory, than any man who has ever lectured here."

"Perhaps you don't know who this lecturer is," said another. "I have heard that he is a 'Mormon Elder' and the bare name is enough for me! I think the sooner he is given the time of day, the better it will be for the people here."

This sentiment was not unanimously shared and one man boldly remarked: "When you can refute what he preaches, by the scriptures, by reason, or common sense, it will be time enough for you to raise a mob to expel him from the country. Till then, you will do well to keep silent!"

"Why Dick," said a bystander, "you seem to be captivated and swept off your foundation by this strange preacher."

"How can I help it," said "Dick," "when he sweeps off the foundation and all! No logic that has ever been promulgated here, can stand the shock from his 'battering rams.'"

"Gentlemen," asked a prominent bystander, "do any of you know who this babbler is?"

"I do not know that it matters who he is so long as he preaches the truth," observed one of the crowd. "The very weapon that he uses—the scriptures—is invulnerable in his hands; and no man who has ever attempted to preach here, can stand before it and maintain his theory. If ever I heard a true gospel sermon, I heard it to-day," continued the same speaker. "He proved up every position he took, with the most incontrovertible scriptural evidence, and if there is any truth in the Bible, he set it forth in a most convincing and forcible light."

"I see you are captured," said the prominent man; "and I think I will go and hear the man to-morrow myself. I can then the better judge the preacher and the doctrine he preaches."

And thus, group after group of men were gathered everywhere, till a late hour, discussing the strange preacher, and his "strange" doctrine.

The next day, at an early hour, the people began gathering to a rude bush arbor, out in the suburbs of the town, among the rest, this prominent man of whom we have been speaking.

He was no other than Mr. L., who figured in the first part of our narrative. On his arrival, he sought an interview with the strange preacher, whom we will call Mr. C.

After a formal introduction, Mr. L. said: "Well, my friend, you seem to be creating quite a stir among the people here, and from every nook and corner they are turning out to hear you. They seem to be waking out of a deep sleep, and talk of nothing else, on the street corners, in store-houses, hotels, parlors,—everywhere. What is the secret of your success?"

"I tell them the truth," said Mr. C., "and the Holy Spirit drives it home to the hearts and consciences of the people."

"What and who are you, anyway?" asked Mr. L., somewhat astonished at the youthful appearance and coolness of the person before him.

"I am an Elder in the Church of Jesus Christ of Latter-day Saints," replied Mr. C., "and am sent on a mission by authority of the same; and in my humble manner I am trying to sow the seeds of the truth, that it may bring forth fruit in its season."

By this time, the hour of preaching had arrived, and Mr. C. made his way slowly to the stand, while the busy hum of voices ceased, and all took seats. Mr. L. and other prominent men took seats in front of the stand, as if to catch every word, motion and gesture of the preacher.

After singing, in which many of the congregation joined, Mr. C. offered up a fervent prayer for the Spirit's guidance, that it might prompt the speaker to tell that people the truth.

When he arose to speak, he announced his text, Jude, 3:

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

He first showed what that faith was, and the constituent elements embraced in it—apostles, prophets, evangelists, pastors and teachers, all inspired of God, to do the work assigned them—and how utterly impossible it was for uninspired men to fulfill these duties; that the church thus organized and inspired brought forth its legitimate results: speaking in tongues, interpretation of tongues, healing the sick, casting out devils, prophecy, etc.; and with a voice that reverberated through the vast crowd like an electric shock, and which caused Mr. L. and others almost to jump off their seats, he exclaimed:

"Where are all these officers, powers, gifts and blessings once enjoyed by the saints of God? Look around you, among all the sects, and see if you can find anything of the kind anywhere! Among all the so-called Christian sects they are nowhere to be found! Where, oh, where, is the Church of Christ? It must have taken the wings of the morning, and left this mundane sphere! And for want of these potent elements of strength, men are tossed to and fro, and carried about by every wind of doctrine and they are still dividing, crying, lo here, lo there! But behold, I bring you tidings of great joy. Behold, an angel has flown in the midst of heaven and restored the everlasting gospel to the earth, and it is now offered to you on condition of faith, repentance, baptism and the laying on of hands by the proper authority. And I am authorized to offer you life and salvation on the authority of this message! All the powers, gifts and blessings, long since lost, are fully restored, the which, if you accept with full purpose of heart, you shall enjoy, and your most ardent spiritual wants shall be fully satisfied. I bring you a message which shall be a savor of life unto life, to all who accept, and of death unto death, to all who reject it! Who, among you, of this vast assembly, will heed the message?"

At the conclusion of his discourse, eight persons in the assembly arose in different parts of the crowd and demanded baptism, which was administered in a stream near by. Among

them were Mr. Posey, Frank and John, who had come all the way from B. to hear this strange preacher.

After a change of clothing they were confirmed, and after that, Frank arose and said, in a clear, firm voice: "Be it known to all this vast assemblage, that for the past five weeks, my mind has been troubled, in view of the distracted and divided state of the Christian world, and myself and others have been casting about in search of the truth. I rejoice to know that we have found it. I feel it thrilling in my soul! I am exquisitely happy!" And with many words of exhortation, he warned the people. Some shed tears of joy, others trembled with fear; while not a few hissed and sneered, talked of lynching, etc., etc. Mr. L. particularly was sorely perplexed. Before he came in the morning, and even after the short conference with Mr. C., above narrated, he resolved within himself to challenge him to a discussion, but after hearing what he had heard, he was shrewd enough to see that he would be badly worsted in a debate, for he could but acknowledge to himself that the very weapons he had thought of using against Mr. C. and his doctrine, had been hurled with telling effect against his own! The spirit bore testimony to him, that what he had heard was the truth; but he was terribly perplexed, nevertheless, and what course to pursue he could not conceive, to check this popular tide running in favor of the doctrine Mr. C. was preaching. "This influence over the people must be checkmated," said he, to himself, "come what will. If he is let alone, the amount of mischief he can and will do will be irreparable!"

This last remark was made to a squad of men earnestly engaged in animated gossip. "I can put you in a way, Parson," said a rough looking fellow in the squad; "myself and the boys here want some fun anyhow, and we were wondering if we could get your sanction, to tar and feather him."

"I do not favor rough measures in ordinary cases," said the parson; "but this is an extraordinary case, and some such mode of treatment is necessary; only spare his life, and when you get through with him, tell him to get up and shift!"

This caused a savage guffaw from most of them. "We might get ourselves into serious trouble," said one bystander: "some of the parties who have gone off after him are dangerous men when tackled."

"We want no 'sore-head' to have anything to do in this business," said the rough-looking fellow.

"You may taunt me if you will," said the other, "but I warn you to beware of what you do, for you can make things lively for yourself in a way you will not much relish by a little precipitancy on your part."

This threw a damper on the mobocratic spirit of the squad, and one of them remarked, after the last speaker had walked away: "Boys, that is a man of a great deal of influence; and this matter has gone too far to take any such steps as we contemplated." "For one, I will have nothing to do with it," remarked another of the crowd, and he walked away. Another, and another followed, until only three or four were left with the parson; and that functionary looked as if he had made a mistake and knew it, and silently withdrew from the others.

(To be continued.)

LEARN in youth, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances alone ever do.

LESSONS ON HEALTH.

BY E. F. P.

CHAPTER I.—INTRODUCTION.

IT is of great importance that our young people should have a general understanding of the proper manner of living, in order that they may preserve the health and the strength with which the Creator has blessed them.

Without some knowledge concerning the method of living or the habits of life which will enable them to retain strength and vigor in their bodies, inexperienced persons are quite liable to form practices, unknowingly and unintentionally, that will prove hurtful to their systems; and when their health is once undermined by indulging in injurious habits, it is a difficult matter to regain it in its entirety. It is better, therefore, to seek to preserve health while in possession of it than to risk getting it restored when once it is partially or entirely ruined.

A little study, attention and care bestowed upon the right way of living is far more economical than to neglect our systems till they are out of order, and then set to work to right them with medicines and by nursing.

By learning and observing a few simple rules, that can be done very easily, many complaints and much suffering that we become subject to through neglect or ignorance might be avoided.

The youth should not get the idea that it is a burden to them to give proper attention to the preservation of their health; or that they will be deprived of any of the enjoyments of life in so doing. Some are very apt to think that to have a real good time while young, they should be under no restraint whatever. This, however, is a sad mistake and one that they will be able to realize in later years. The care necessary to guard against the loss or injury of our health is not so great that it is at all burdensome. If we begin early in life to look after our bodily welfare, we will naturally form proper habits of living, and it will require but little effort to observe such rules as will insure to us a goodly degree of health. It will require no great effort to conduct our life in a manner that will tend to keep our bodies free from disease or sickness.

People are not deprived of the real pleasures of life by seeking to retain health in their bodies. The laws of health do not require us to avoid or abstain from the pursuits that have a tendency to make life more happy and enjoyable. It is true there are many things which people through their perverted natures consider essential to their enjoyment which are not really necessary to their happiness, and which would not be considered so by them if they had been trained differently, and lived more in accordance with nature's laws. The observance of the laws of life tends much more to make our existence pleasant and enjoyable than otherwise. The degree of our earthly happiness depends to a great extent upon the health we possess, and it is worth our while to see that we do not lose it by any neglect or carelessness on our part. We should at the same time remember that nature does not consider ignorance a just excuse for breaking her laws, and she makes no allowance for it. Those who violate them ignorantly or knowingly suffer the same penalty. How necessary it is, therefore, to guard against every sin, so far as our knowledge will permit, against our nature!

In the following chapters it is proposed to consider the proper method of living, and to give some hints for the

preservation of bodily health. It is not the intention to treat upon the subject entirely from a medical standpoint, or to adhere strictly to the doctrines taught by the medical profession; nor is it the intention to deal with any of the technicalities and intricacies of physiology. However, the many useful and simple facts pertaining to the preservation of health that have been discovered and demonstrated will be duly considered and set forth in plainness, so that they can be easily understood. Medical men differ so much in their opinions about the right mode of living that it is almost if not wholly impossible to know from them what really is beneficial or injurious to health. What one will recommend as being wholesome food, another will condemn as being unwholesome, and so on. If we should exclude from our diet everything that is forbidden or considered unhealthy by one doctor and another, we would in all probability have to succumb to starvation. On the other hand, should we learn all of their varying opinions as to what is good for food, we would find that there is scarcely anything unanimously condemned by them.

It is amusing to note the differences in opinion entertained by eminent and learned doctors. While some contend that to be healthy one should live upon plain food, should eat sparingly, should bathe frequently in cold water at all seasons of the year, and so on, others declare that such a practice is not at all necessary; that people might as well eat rich food—pies, puddings and all such nice things—and enjoy themselves; they claim that to let the appetite go unsatisfied is more aggravating than the sickness resulting from eating too much; and that bathing in cold water in cold weather and drying the skin with a rough towel is more painful than many human ailments!

We can account in some degree for these differences in opinion in the fact that people vary to a remarkable extent in their habits of life; and yet they all seem to get along on an average about the same. People who have become accustomed to a certain manner of living will contend that their way is best, because, perhaps, they have tried other ways and not done so well by doing so. Others who have taken a different course will, perhaps, for a similar reason, hold to the belief that their method is the best; and hence arise conflicting opinions in regard to the most proper way of living. It is quite natural that these persons who differ so much in their ideas of how to live properly should hold severally to their own ways. Nature possesses a faculty of adapting itself to circumstances, so that when a person forms a certain habit of life, his physical nature conforms to it, and it is then difficult to make a change. Apparently nature rebels against any other course when a certain one has been pursued for a long time. And this is one consideration in favor of the youth being careful to form proper and healthful habits of life: for when a person is young it is quite easy for him to change his manner of life.

The intention in these articles is to take the Word of Wisdom and other revelations of our heavenly Father as a foundation and guide. A proper understanding of the revelation called the Word of Wisdom, and such other revelations as the Lord has given for our temporal guidance, is what is most necessary to the youth of the Latter-day Saints. If they will give these inspired words the study and consideration to which they are entitled, they will find them of the greatest value to them in preserving their bodies from sickness and disease.

AWAKE, arise, or be for ever fall'n.—*Milton.*

GEMS OF TRUTH.

BY B. E. RICH.

Repentance.

I SAY unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

JESUS CHRIST, *Luke xv, 7.*

And, again where I say unto the wicked, thou shalt surely die: if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Ezek. xxxiii, 14-16.

Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him.

Isaiah. lv, 6, 7.

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

PAUL, *Eph. iv, 28-32.*

The man who wilfully turneth away from his friend without a cause, is not easily forgiven.

JOSEPH SMITH, *Mill. Star, vol. xiv, p. 584.*

But God hath made known unto our fathers that all men must repent. And He called upon our father Adam by His own voice, saying, I am God. I made the world, and men before they were in the flesh. And He also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgression, and be baptized even in water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men: ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask, it shall be given.

Prophecy of Enoch, Pearl of Great Price.

And the Lord God called upon men by the Holy Ghost everywhere, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

The words of God to Moses, Pearl of Great Price.

The great and infinite sacrifice made by the Son of God for the sins of the world, has purchased for man the gift of repentance, which, if properly received and exercised, will

give him a claim upon the mercy of God against whom he has sinned. But without repentance, mercy can have no claim on the sinner.

ORSON PRATT, *Tract on True Repentance*, p. 17.

True repentance, which involves a full, entire, radical and complete change of heart and life, is the only kind of repentance that will result in "salvation." The fear of punishment may produce a temporary sorrow for sin; but if the cause for fear be removed, the evil may be still cherished and the sorrow fade away! But genuine repentance is the result, not of restraint, but of choice. Though fear may have had some share in the cause of its origin, it will be carried on from choice and from a rational perception of its necessity and importance. To judge of how far we are truly repentant, let us ask ourselves the question, what would our conduct be, if we were under no restraint by established laws, or were it not for the opinions of others around us?

Mill. Star, vol. xx, p. 588.

Tears, self-reproaches, lamentations, self-abasement in language or in gesture do not constitute repentance, no matter how loudly they may be indulged in or how conspicuous they may appear, but it is evidenced by forsaking those things one knows to be wrong and practising that which one knows to be right. Humility is one of its chief characteristics and this prompts obedience.

CHARLES W. PENROSE, *Mormon Doctrine*, p. 13.

As long as there is repentance in a man or woman there is hope. The great God who created the children of men never designed that the principle of hope to overcome imperfections should be destroyed within the bosom of the children of men. Therefore, I say unto you, if you have sinned before the Lord, repent, make covenant with Him, and He will grant unto you forgiveness. How should we repent when we have sinned? Isaiah the Prophet says, let the wicked man forsake his ways and the unrighteous his thoughts, and return unto the Lord and He will have mercy upon him and unto our God, for He will abundantly pardon. Who is a wicked man? Who is an unrighteous man? It is he who commits sin. Therefore I say, lift up your heads, O ye Saints, and trust in God the Eternal Father. He is not a tyrant. He loves His children. If they make mistakes, He is willing, when asked, to forgive.

JOHN W. TAYLOR, *Remarks at Conference*, April 6, 1888.

It was not the design of Jesus, in atoning for the sins of the world, to save man in his sins; neither to pardon him in a state of impenitence. But the design of the atonement was to offer mercy on the condition of repentance. Therefore, without repentance, man must suffer the penalty of his sins, the same as if no atonement had been made.

ORSON PRATT, *Tract on True Repentance*, p. 17.

The true essence of repentance is amendment of life. That which is less than this is ineffectual. By this may a man know that he has truly repented, in that he forsakes the evils for the commission of which he claims to be sorry. A godly sorrow worketh repentance, but sorrow alone is not repentance. Repentance, like faith, is shown by corresponding works; as we show our faith by our works in like manner we make manifest our repentance. As faith without works is dead, so also repentance without works is incomplete and inoperative.

GEORGE REYNOLDS, *Mill. Star*, vol. xli, p. 593.

Because men have been in possession of knowledge, and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep His commandments; and it is but reasonable to suppose, that if he could fall by indulging in sin, man also, by taking a similar course, must be visited by similar consequences.

GEORGE Q. CANNON, *Western Standard*, p. 166.

He says to the nations, "I send unto you my servants, I raise up unto you a Prophet, and call upon you, O inhabitants of the earth, through him, to repent of your sins." Do the people believe it is right to repent of their sins? Yes. How shall they repent of them? By forsaking them. If they will do this, the Lord will teach them how to become Saints. In what manner? By calling upon them through His servants to be baptized for the remission of sins, if they want to have their sins remitted, if they wish to be washed and made clean. But before they go into the waters of baptism, they must forsake all their evil practices, and covenant before the Lord to leave them forever behind them, saying, "now we will go and serve the Lord our Maker." Has the Lord called upon the inhabitants of the earth in this way? Has He not taught you and me to become Latter-day Saints in this way? He has.

BRIGHAM YOUNG, *Jour. of Dis.* vol. ii, p. 314.

If we are given to drunkenness, let us forsake strong drink, and show to our families that we have repented of that habit and are worthy of their respect. If we have stolen our neighbor's property as a thief steals by night, or as a legal professor steals before the courts of law, let us repent and steal no more, and the Lord will forgive us. If we have been in the habit of lying, we should repent of the habit and learn to tell the truth. If we have been in the habit of loving lies after they have been manufactured by others, we should forsake our love for that which is untrue.

JOHN W. TAYLOR, *Remarks at Conference April 6th, 1888*.

Some sinners are sorry when their sins are found out; such sorrow has nothing of the nature of true repentance in its composition; it is developed simply by the dread of consequences and the fear of punishment. Akin to this is that repentance which has its origin in the desire to escape the torments of the damned. This kind of so-called sorrow for sin, generally results in the being who possesses it committing all the little wrongs that he fancies he can perpetuate with impunity, and doing just as little good as he imagines it is possible for him to perform, and yet secure the blessings of salvation. His is the sentiment of the craven, who has pleasure in sin, yet fears its result. Genuine repentance is altogether different. It is born of love for righteousness and abhorrence for iniquity, coupled with a fervent desire to serve that Holy Being who has made salvation accessible to all His creatures. Because our Savior loved righteousness and hated iniquity, He was anointed with the oil of gladness above His fellows.

GEORGE REYNOLDS, *Mill. Star*, vol. xli, p. 593.

The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back.

JOSEPH SMITH, *Mill. Star*, vol. xiv, p. 584.

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liv - er Their land from er - ror's chain. They call us to de - liv - er Their land from er - ror's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high—
Shall we to men benighted,
The lamp of life deny?

Salvation! oh, salvation,
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, his story;
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

TAKE SHORT VIEWS.

A FARMER'S boy who thought his work pretty steady and hard, said: "It was not all the work he had done that hurt him, but all that lot he had yet to do that made him miserable." All the great corn-fields he had to hoe, the bay-fields to rake over and potatoes to dig in the fall, with the multifarious duties that came in between as regularly as the sun rose.

A long look ahead is not the best for any of us. Short views of our work are the most cheering, and it does us good to take a brief retrospect at what has been already accomplished. We gain courage by the view, and learn from it that our labors are not so overwhelming as our fancy pictured.

While we may, in a sense, keep many irons in the fire, and have many processes of work going on at one time, yet the best workers are those who do one thing at a time. They concentrate their main strength, mental or physical, on that one point until it is finished, and then pass on directly to the next in hand. It is the moments of loitering and irresolution that rob us of so much precious time. "He that is slothful in his business is brother to him that is a great waster."

We all need our seasons when we can roll off every care, as far as may be, and give the whole nature a rest. We naturally do this in sleep nightly, but even more than this is needed. That business man will live longer and more prosperously and happily who leaves his mental working habit at his counting-room, and when in the bosom of his family glides into an easy-fitting gown and slippers, mentally as well as physically. A happy home-rest at evening is the best solace the world has for its hard workers. What folly, then, to put it aside and clutch the old carping cares, still wrestling with them until another day's dawn plunges the busy brain once more into their active whirl. Above all, it is needful for mental health and comfort, to take one day in seven for repose. Less will not serve, as has been fully proved. But a true Sabbath's rest enables one to go forth with the new week with energies all fresh and vigorous, and the clouds which a week had gathered all dispelled before the clear sunshining.

PROVE all things; hold fast that which is good.—Paul.

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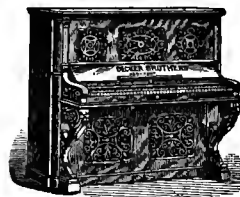
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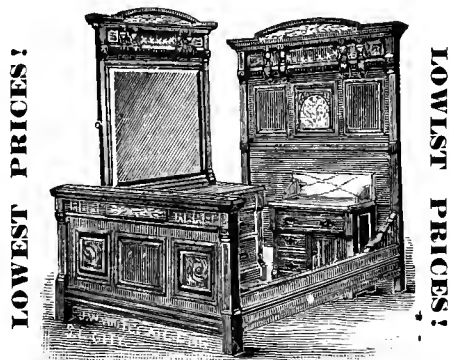
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